



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The demonstration of this truth is the principal contribution made to our knowledge of Maurice by the author. But it is not the only one. From the beginning to the end of his work he produces an abundance of fresh material. Nothing escapes him, either of dry financial and political detail, or of stirring achievement on the field of battle, or of anecdote concerning private and domestic affairs. He causes not only Maurice, but the men and women about him, to live before us, and shows us the inner motives which inspired their actions.

Should the author be as successful in the second volume, yet to appear, as he has been in the first, he will lay the student of the Reformation under very great obligations, and it will be impossible for anyone to write intelligently of the Smalcald war without referring to his work.

FRANKLIN JOHNSON.

THE UNIVERSITY OF CHICAGO.

LES ORIGINES DE LA COMPAGNIE DE JÉSUS. Ignace et Lainez. Par H. MÜLLER. Paris : Librairie Fischbacher, 1898. Pp. vi + 329.

THE Society of Jesus is 350 years old. Its original purpose was to oppose everything that was Protestant. It has exerted a powerful influence in church and in state. Its missionaries have gone to China, Japan, India, Paraguay, and Canada. Its enemies have been not only Protestants, but also popes and princes. By its very constitution it was calculated to stir up the most decided and bitter opposition. The historian of the Society of Jesus, therefore, finds himself much perplexed to get at the exact facts which alone can lead him to right conclusions.

On the one side the society is composed exclusively of hypocrites and fanatics, capable of all crimes and deserving of all accusations. On the other side the Jesuits are, each and all, saints above eulogy and above panegyric. The probabilities are that the truth lies in neither of these extremes, but somewhere between them. It is the business of the historian to sift all the evidence, find the fragments of truth, and, so far as possible, combine them into a symmetrical whole.

The author of this book fully appreciates the responsibility of his undertaking. He believes that he is peculiarly qualified because he is on neither side of the controversy; he studies simply to know the truth; and he has no other interest than that which is yielded by the

debates themselves. Why should he not, therefore, prosecute the work "with absolute impartiality, with entire sincerity"?

But his difficulties become real the moment he begins his investigation. There is an abundance of second-hand documents, but relative poverty of documents whose authenticity cannot be questioned.

The book is divided into four chapters: "The Founder of the Society of Jesus;" "The Genesis of the Society of Jesus;" "The Foundation of the Society of Jesus;" "Lainez and Paul IV." It ends with some documentary proofs.

It will be seen that our author does not pretend to write a complete history of the society. His purpose is rather to elucidate a single problem which he has met in his historical researches.

After this general description of the work we have barely space to mention a single point—the origin of the book of *Spiritual Exercises*.

In the composition of this book, was Ignatius directly inspired by God, who alone was his master, or did he derive suggestions and instruction from purely human sources? After a careful investigation the author reaches the conclusion that the *Spiritual Exercises* is not an inspired book, but that substantial assistance came from several human sources. Among these are to be mentioned: (1) *The Spiritual Exercises* of Garcia de Cisneros, which was printed in Castilian and Latin in 1500. Now, while a comparison of the *Exercises* of Ignatius with the *Exercises* of Cisneros shows striking differences, it shows resemblances only less striking. For instance, Ignatius took from Cisneros the title of his book, its great outlines, and so on (p. 37). (2) The constitutions of the different Mussulman congregations.

Here we find, not resemblances, but identities. Müller's analysis is very searching, and apparently leaves no doubt as to Loyola's great indebtedness to Islam. It is, of course, impossible here to give the reasoning, but the conclusions, and some of the identities, can be easily given. The most remarkable cases are given on p. 51: (1) "In the form of government in the Society of Jesus, and in the nature of the obedience which it requires of its proficients." (2) "In the method of initiation and of formation to which it subjects its disciples." (3) "In the different degrees which it establishes among the members, and in the occultism which it practices." (4) "In the end which it has in view, and in the confusion which it causes between the spiritual and the temporal order."

The Jesuits themselves say that these are the fundamental and essential points of the order.

This description gives a very imperfect idea of the book. To be fully appreciated it must be closely read.

Probably it will satisfy neither of the extreme parties in the case, but, unless we are entirely mistaken, the historian will find it a book very much after his own heart.

J. W. MONCRIEF.

THE UNIVERSITY OF CHICAGO.

STUDIES IN SCOTTISH ECCLESIASTICAL HISTORY IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES. By M. G. J. KINLOCH. London: Simpkin, Marshall, Hamilton, Kent & Co.; Edinburgh: R. Grant & Son, 1898. Pp. xi + 347. 6s., *net*.

THE book begins with the accession of Charles I. in 1625, and ends with the unfurling of the banner of the pretender, James VIII. and III., in 1745. England and Scotland are so tied together in the seventeenth and eighteenth centuries that it is impossible to give an account of the latter without going with considerable detail into the history of the former. The story is told from the point of view of an intelligent and temperate Roman Catholic. He draws his material in part from sources with which Protestant writers have made us familiar, but chiefly from Catholic sources, which impart a freshness to the narrative which it could not otherwise possess.

In a clear and pleasing style, but with a distinct Romanist bias, we are told of the attempt of Charles and Laud to force episcopacy upon Scotland, of the introduction of Laud's liturgy into St. Giles in 1637, of the National Covenant and the Glasgow assembly in 1638, of the war on Scotland which grew into the civil war in England, of the Long Parliament, the Westminster assembly, and the union of Scotch Calvinists and English Puritans under the Solemn League and Covenant, and of the execution of Charles and Laud. The author seems hardly to know how to deal with Cromwell and the Commonwealth. He loses his vivacity and seems anxious to hurry over this part of his story. "The records which describe that mournful period are the records of a national humiliation." He entitles the chapter "The Humiliation of the Land." He is hardly prepared to deny that Cromwell brought order out of chaos, but to his mind "the lull in Scotland during the orderly sway of the Commonwealth was the lull of death." When he reaches the Restoration he is once more in his element. In a graphic way he tells of the horrible struggle between